

The Christian News-Letter

Edited by
J. H. OLDHAM

June 16th, 1943

DEAR MEMBER,

The following letter has been sent to me by the Bishop of Truro. It comes from a man who was before the war a well-known county cricketer and is now a chaplain in North Africa.

EASTER DAY IN NORTH AFRICA

"I had a really fine Easter Day, having eight communion services in the morning, and a parade service covering a large area. During one of the communion services for the English troops at a prisoners of war camp, I noticed a crowd of about forty to fifty Germans standing in a group, very quietly and reverently, watching the service go on. After the service I asked the British officer in charge whether there were any German protestants among the prisoners. He said he would find out and phone me up at lunch time. He did so, and astounded me by telling me that eighty of them were asking for communion. I then arranged to hold a service for them at three o'clock that afternoon (Easter Sunday). The authorities allowed me to go into the camp, where the Germans lived, alone, without any guard or other Englishman present. There I found a large tent full of Germans waiting for me (about 120 to 130 of them), and a tall good-looking German N.C.O., who spoke English perfectly, to act as interpreter. I got him to explain what the service was. He replied, 'They know it, Sir.' So I took the service, in English of course, getting this N.C.O. to explain in various parts of the service what the particular prayer was about. I got him to preface the prayer for the Church militant with prayers for the brotherhood of man amongst all nations with Christ as our leader. I had a white communion cloth on the table, with cross (a large one), and candlesticks (lighted candles). The Germans themselves had placed the table for me with a clean blanket to cover it. When I asked the German N.C.O. to get those to put up their hands who wanted to receive communion, almost the whole lot put up their hands. They came in twelves, and knelt to receive in a most orderly and reverent manner. None would touch the chalice, but all just raised their chins a little. One hundred and nine received communion. Then I told the N.C.O. that I was about to continue the service with the Lord's Prayer, saying that if they wished to say it themselves then they could follow me as I said it in English. Everyone immediately stood to attention and, in very loud deep voices, recited our Lord's Prayer. It was a moving experience. I finished the service with the blessing, and then told the German N.C.O. that as a Christian brother I would like to shake them by the hand, if they so wished. They all filed by me,

stood stiffly to attention, bowed, shook hands, and tried to say thank you. Some could speak English, and thanked me very much for giving them that service. One German told me that he was a Christian missionary before the war, and was most grateful on his own behalf, and on behalf of his fellow Germans, for having the opportunity of making their Easter Communion. He spoke English perfectly. This morning I went up to the camp and gave him a New Testament and a small service prayer book. He said it was just what he wanted, not only for himself, but so that he could have services amongst his friends. They all moved from here this afternoon."

LAYMEN AS PREACHERS

An article on "Lay Preaching and Church Order" by two Free Church laymen in the April number of *The Presbyterian* deals with a question of major importance to all Churches, though differences of tradition and of type of organization may call for different solutions. The authors make it clear that they are not dealing with the whole-time service of unordained persons as lay pastors or evangelists, but with the share which those who are fully engaged in secular callings may take in the work of the Christian ministry and, in particular, in preaching.

The writers draw attention to a common confusion between office and occupation in relation to the ministry. We frequently speak of office when we are thinking of occupation. There is no reason why the two should coincide. They think that there has been a false division of labour between minister and laity due to the fundamentally mistaken assumption that all preaching belongs to the parson and that the other ministries, such as evangelism and the instruction of the young, may be undertaken by all and sundry without system and order.

The major question posed by this article is this. Is the participation of the laity in the work of preaching only a regrettable economic necessity, or has their participation a positive contribution to make to the life and witness of the Church?

The answer has to be understood in the context in which it is given. The article appears in *The Presbyterian*, which has as its main purpose the recovery of the understanding of Christianity embodied in the theology of the Reformation. In that view the central act of religious worship is the exposition and interpretation of the Word of God. Regarded from this point of view, the office of preacher plainly requires disciplined and scholarly study which, with rare exceptions, is impossible for those whose main strength is given to secular tasks. But the occupational, whole-time character of the ministry tends to foster in it professional attitudes and interests of its own, and to cut men off from first-hand experience of secular vocations.

The plain fact is that the clergy cannot alone discharge the whole task of preaching. Much of the preaching to-day is concerned mainly with theory: it does not speak to ordinary folk *in the situation in which they are*. When he tries to overcome the barrier between him and the common life, the minister speaks as a commentator from outside: he has not stood with those to whom he speaks. The full interpretation

of the Gospel requires the contribution of the laity. Many ordinary Church members have a few real concerns on which the Word of God is alive to them, and on which they can speak out of a practical experience which the parson does not possess.

The key to a solution of the problem lies in making clear the *distinctive* contributions of clergy and laity. It would be a fatal error to regard the lay preacher as (and indeed to train him to be) a cheap and inferior substitute minister, to be used by smaller congregations which cannot afford a full-time man. If a lay ministry is to be developed, training will certainly be necessary, but it is vital that such training should be directed to helping laymen to present the Gospel from the setting of their own lay experience.

It can hardly be doubted that the article directs attention to questions of the first importance, the answer to which needs to be worked out by each denomination in the light of its own traditional and growing understanding of the nature of the Gospel and of the task of the Christian ministry.

MORE ABOUT BEVERIDGE

One of our members, who is well informed about these matters, after expressing his cordial agreement with our recent Supplement on the Beveridge Report, makes the two following comments.

He urges, first, that while there *are* potential dangers to freedom in every extension of control by the State, those who raise this caveat must specify at precisely what points this danger is likely to arise.

"Vigilance is certainly essential," he says, "if we are to avoid totalitarian dangers in the future. But vigilance is needed, too, against raising the 'loss of freedom' bogey *in the wrong place*. The indiscriminate crying of 'Wolf, Wolf' does not aid true vigilance."

His second point is the following :—

"The scheme is a unity, as you say—but more than this, it is an *inclusive* scheme. This entails a considerable economy in operation, a great *human* gain. The cost—in terms of anxiety, suffering and uncertainty—which results from the piecemeal character of our present relief and compensation arrangements is often not appreciated. For example, a man meets with an accident in 'border-line' circumstances. There is a long wrangle between insurance companies, his employers and other parties. He may get no compensation for a time; he is dragged to the courts, interviewed by legal representatives and so on. All this happens when he and his family are in want, and he himself may be undergoing physical suffering. The Beveridge scheme makes benefit depend on the *fact* of incapacity and not on the *cause* of incapacity. In this way it removes, at a stroke, a potent cause of suffering, embittered feelings and, often, aggravated incapacity. This benefit might well be lost if the scheme is adopted piecemeal."

A recent issue of *Planning*,¹ which completes the tenth year of its existence, is devoted to the Beveridge Report. It states the gist of the matter in the following paragraph :—

¹ No. 205, April 20th, 1943. Minimum annual subscription £1, P.E.P., 16 Queen Anne's Gate, S.W. 1.

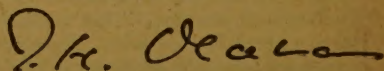
"The chief arguments for the Beveridge plan are not economic, but social and moral. The plan puts first things first. If the reconstruction of Britain, the economic rehabilitation of Europe and the preservation of international security require continuance of controls and tightening of belts after the war, these disciplines and restrictions cannot be prolonged in peace-time unless the ordinary citizen is offered in return the greatest possible measure of elementary social justice. The more the need for belt-tightening, the greater the need for a scheme which places the right emphasis on priority for basic consumer needs."

Once this proposition is accepted, the real, prolonged and difficult work of frank, thorough examination of the detailed proposals can begin. To this task the rest of the issue is devoted.

There is a racy treatment of the Report in an article by Barbara Wootton in the issue of *Agenda* for February, 1943,¹ which brings into clear relief the main contributions which the Report makes in *principle* to the major problems raised by our present chaotic social services. In this article, as in the letter quoted above, attention is directed to the importance of simplification :—

"To run up against apparently incomprehensible anomalies ('the lady next door got her money all right, but they said there was something wrong with my cards') is an experience which, perhaps more than any other, fosters the sense of grievance, of irritation, of helpless prostration before the irresponsible administrative 'they.' . . . The Report is beautifully comprehensive. If your income dries up you will go to the Security office. For money to help you over your difficulties you will never, it would seem, have to go anywhere else at all. . . . No more Public Assistance for one member of the household, Assistance Board for another, Insurance for a third."

Yours sincerely,



¹ Humphrey Milford. Single copies 6s., annual subscription £1 1s.

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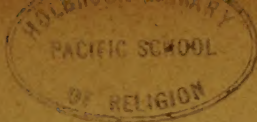
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SEX RELATIONSHIPS IN WAR-TIME

KATHLEEN BLISS

There cannot be many people in this country to-day who remain entirely unaware of the increase in promiscuous sex relations which has taken place in the last few years. In every age we have our alarmists with us, our smellers-out of local gossip and scandal, our arguers from the particular to the general. But to-day it is not a few alarmists who are making a hue and cry. No matter where one goes, level-headed citizens, parsons, doctors, teachers, are deeply perturbed by what they see and hear, and are asking whether we are not caught in a moral landslide which is carrying us to chaos. The first duty laid on us is to be sure of our facts.

WHAT ARE THE FACTS ?

There are no statistics of promiscuity. Unless it is accompanied by indecency in a public place or by soliciting (which even the most hawk-eyed constable will find difficult to detect in the black-out), promiscuity is not an offence against the law. The alarming increase in the number of new cases of venereal disease¹ shows that promiscuity has increased, but it does not tell us who are the promiscuous, whether as in past wars they are a small number of women and a large number of men, and whether married persons preponderate over single.

The picture of the situation has to be built up from facts which are just as much "facts" as statistics would be—the observations of persons of judgment whose position enables them to tell with some accuracy what is going on in one or another section of society. It is upon such observations that this supplement is based.

The first fact that emerges is that the passing of the double moral standard by which a chaste man was regarded as a marvel and an unchaste woman as a social outcaste has resulted in a situation in this war quite unparalleled in any other war. War always has increased promiscuity among men, but in this war there has been no increase in the number of police proceedings against houses of ill-repute and no marked increase in the number of women who earn their living as professional prostitutes. Their place is taken by amateur prostitutes, by girls who would in fact resent the name "prostitute" because many of them regard sexual intercourse not primarily as a means of making money, but as not much more than having a drink or a dance together.

¹ There were estimated to be seventy thousand new cases among the civilian population alone in 1942. In 1938 there were forty-five thousand and the population then included those who are now in the Forces. Figures for venereal disease among members of the Forces are not made public.

WAR-TIME PROMISCUITY

There are some cases of rape, notably in the countryside. Girls are sometimes moved by pity, especially for a married man who spins a yarn; some lose their heads as a result of drink (which on all sides is condemned as a primary agency in breaking down self-control); others are the victims of a certain type of man who takes a malicious delight in overpowering the will of a thoroughly nice girl. But most promiscuous relationships are of free consent.

The war has resulted in a great increase of a class of girl known to the police and others as "the good-time girls." They wander about the streets of our cities, coming often from homes in the suburbs, frequently in pairs, waiting to be picked up. They are not out expressly for sexual intercourse or monetary payment, though a few of them do come by considerable sums of money. (One girl of fifteen who ran away from home was found after eight days with £30 in her pockets.) They are out for a good time, for a meal in a restaurant and a seat at a theatre. It is unfortunate that one social custom remains practically unimpaired: the man still pays the bill, and if he asks for a compensatory return the girl is not in a strong position for saying "No." There are down-at-heel hotels and boarding-houses in back streets which will take in couples and ask no questions.

These girls are a real problem. Many of them are absurdly ignorant of what the consequences of their folly may be; many are ridiculously young. The modern girl of fifteen, jauntily dressed, with her hair done in a grown-up style and make-up lavishly applied, can far more easily pass as eighteen than a boy of the same age.

Another disturbing result of this war has been the number of broken marriages. Husbands write home and say that they have found someone else—or service allowances suddenly cease; women left to the dull monotony of suburbia or planted in billets in industrial towns for war work drift into sex relationships with one or more companions. Occasionally married couples agree cheerfully to "have a good time while we're separated and join up again after the war." Boys and girls have been caught by this general atmosphere of levity towards sex and make jokes which they do not understand or carry packages in their pockets for bravado.

THE CAUSES

In order to get this war situation into perspective we must realize that we have not taken a header from a peace-time situation in which a moral code was universally recognized and scarcely ever broken, into a war situation in which a moral code is suddenly swept aside. The war broke upon a generation of young people who were already riding loose to moral standards in sex as in much else. Of the six hundred thousand children born in 1938, one hundred thousand were conceived outside matrimony, most of the parents marrying before the birth took place. Allowing for the fact that not all six hundred thousand would be first babies, and that only one in a considerable number of casual sexual contacts results in conception, it can be seen that extra-marital sexual intercourse was by no means uncommon before the war.

It might be arguable that most of these contacts took place between persons intending marriage and were therefore not strictly "promiscuous," but the fact remains that the absolute standard of continence before marriage (never, of course, universally observed) had been abandoned by a large number of people.

The important fact is not so much what people did as what they thought. Contineny, instead of being regarded as very difficult but unquestionably good, was being regarded as prudish and unreasonable and by quite a number as physically and psychologically harmful. There has been also a change in social habits over the last thirty years. Club organizers and church workers of long experience say that whereas it used to be the custom for boys and girls who formed attachments to continue to come to their club, choir, dramatic society or whatever it might be, and to walk home together afterwards; of late the custom has changed, and courting couples nearly always leave their clubs and spend their time in each other's company. Thus preparation for marriage—the whole process of two people getting to know each other—takes place outside the social group. Neither comes to know the other in relation to others. This is symbolized in the dance, where instead of a change of partners, the pair dance together for the whole evening.

THE CULT OF ROMANCE

Behind these changed habits of courtship, and central to the whole problem of the relations of the sexes, lies the question: "What do people nowadays mean by 'love'?" The dominant influences in forming the minds of young people are the film and, for girls, the novelette. Love is romantic attachment. Over mere overt sexual passion romantic attachment spreads a thin veil of nobility. The hero is not merely a handsome exponent of the technique of wooing—he is also in almost all cases decent, honourable, brave, clever, good-tempered, patient, etc.; but he is these things not for their own sake or for some higher good, but "all for love." True, he may be separated from the beloved; but this is always a bad thing, the action of malignant fate. The story always ends "in your arms" or "cheek to cheek," to the accompaniment of a final theme song, repeated by every dance band, blared by every loudspeaker, hummed and crooned in every kitchen and factory for three weeks, until it is ousted by another meaning exactly the same.

Love is physical propinquity. A joke (so-called) in an American paper exactly hits off the prevailing mood: "The American girls ask their boy friends in Australia: 'What have Australian girls got that we haven't?' 'Nothing, my dears, but they're here.'" We can get nowhere with our Christian teaching on sex until we understand how all-pervasive this cult of romantic attachment is. The film theme is taken up by commercial advertising. No girl is invited to buy X's stockings and petticoats for their warmth and durability. She is invited to buy them because they look glamorous, will give her self-confidence, or are as worn by Miss Y (who is never "the well-known headmistress" or the Chief Commissioner for Girl Guides). Girls will

spend time, money and hard work and thought on their hair and make-up in order to catch a boy, because they are told that this is the sure way to success. The fear of being an unattractive old maid goes very deep indeed. It is a bitter blow to pride not to be able to attract a man, and if one has any idea of the alternatives to marriage for the majority of girls—a lifetime at the typewriter or the conveyor belt, one can understand their eagerness. Parents no longer arrange suitable matches for their daughters—the girl herself must do the fighting, and she chooses the weapons whose success she sees demonstrated on every side.

THE PULL AGAINST MARRIAGE

It is ironical—if one can call a situation ironical which results in so much personal tragedy—that while films, commercial dancing, advertisement and tawdry literature are stimulating sexual passion and romantic love at an earlier and earlier age, another set of commercial interests backed by extensive advertisement are with almost equal vigour discouraging marriage. Many firms of solid reputation (including most banks) strongly deprecate and discourage the marriage of their young male employees. The average age at which a man married before the war was twenty-nine, nearly ten years after the peak of sexual potency. While he himself was being discouraged from marriage by his firm, which probably used the examination hurdle as a deterrent, his girl was having it consistently dinned into her that a home without a three-piece-suite, a wireless and a vacuum cleaner is unthinkable; that only complete mugs start married life by paying rent for a few rooms to a money-gorged landlord when the building society, whose sole object is service, will for £100 down enable you to buy this desirable villa.

This phenomenon of a society divided against itself—encouraging passion, discouraging marriage—puts an intolerable strain on the individual, who reacts according to his make-up and circumstances. Some have found an outlet in concentration on work and a career: others have held to continence against the pull of the tide. But the abundant supply of cheap, easily obtainable contraceptives provided what seemed to be an easy way out, whereby romantic passion could be indulged and marriage still avoided.

It was upon a society which had already lost a sense of sure ground under its feet that the war broke. Husbands and wives and engaged couples are separated: men and women go to live and work in strange surroundings where no one knows them. Romantic attachment has proved itself incapable of surviving long separation. The more men and women are thought of as physical beings, the more readily interchangeable do they become: the proximity of another triumphs over the memory of one far off. The remark made to me that “you could hardly expect her not to get someone else when he’s been away for two years” is only a single indication of how far “love” is identified with physical presence.

BOREDOM

At the same time the war has brought into many people’s lives three new factors which make for an increase in promiscuity. War

alternates between short periods of intense activity, excitement and danger and long periods of almost unrelieved boredom. Living under tension leads to outbursts of sexual passion such as were seen in London shelters during the bombing. Boredom has the same result. Many of the jobs which men and women are called upon to perform in war times are of the stand-by-in-case-something-happens variety. The married man who is in reach of his home goes back to it for his leave : the short period of renewed married life makes the physical loneliness of a dull life almost more unendurable than it was before and, so far as can be seen, married men are more frequently tempted to promiscuity than single men. The man who has no home in this country to which to go for his leave makes for one of our larger centres in search of relaxation and amusement. What is there for him to do ? If he comes at a week-end he finds cinemas and theatres crowded. He has the greatest difficulty in getting accommodation in an hotel, for so many have been destroyed or used for other purposes. After nine o'clock at night everything is closed. Sunday in London for the soldier on leave is almost a nightmare of boredom. American soldiers have been seen sitting on the kerbs in Kingsway playing dice. This is where the "good-time girls" come in. They offer a momentary companionship, and female companionship is a welcome change from the exclusively male society of service life. The provision made by the American authorities is admirable. Their expenditure on clubs and other facilities is lavish. But visitors to this country want to see something of English life and English people and to find something for themselves.

ANONYMITY

The third factor which war has brought is what can best be described as anonymity. There are hundreds of thousands of men and women in this country who are in places where they know nobody and nobody knows them. They are lonely. Many of them are in billets where they are anything but welcome. (The callousness of some of those who have girls working in factories billeted on them is hardly believable. One lady refused to allow girls who were on night shift to sleep in the house during the day!) Some of these girls and men form attachments which they know are only temporary : it is some sort of a relief to know that someone has some small liking for one. The important fact is that no one knows them or is likely to talk about them or to report back home. Morality is so largely a matter of group behaviour that the isolated individual may behave in quite a different way when he is severed from his group. This is a very vital factor to be considered when, after the war, in the interests of securing full employment, the drafting of individuals to other centres of employment becomes common. As the war has proceeded the age of those who are encouraged to take work in industrial centres away from home has steadily fallen. There are boys of sixteen living in billets. How far is this an inevitable part of our industrial society and, if it is, what ought we to be doing to ensure that there is some backing of a stable community for the boy or girl who is thus removed from home ?

WHAT CAN BE DONE ?

Nothing can be done unless we realize the deadly peril we are in. A widespread abandonment of moral standards and resort to promiscuous sex relationships is a sure sign of a society which is adrift from any sense of purpose. Modern life is increasingly standardized and mechanized : the field of responsible choice has grown rapidly smaller in the last hundred years. In spite of difficulties and temptations the field of personal relations between the sexes remains under the control of the individual will. To abandon responsibility in this sphere is to let loose chaos upon society and to reduce man to the level of a creature without will.

We have two situations with which to deal. We have to protect as many as we possibly can, especially the very young, from the peculiar temptations which war brings. Every church with an empty hall has the chance of doing something. Bad as the situation undoubtedly is, no one can tell how much worse it might have been but for the work of Christian organizations in providing healthy amusement, cheap food and all the other provisions and amenities which make up the good club or canteen. None of these organizations ever have enough help of the right kind.

The toughest problem is the "good-time girl." Let us not imagine that making her a member of a club or a voluntary organization is *ipso facto* going to change her views on what is and is not done in relation to the other sex. A girl can belong to a church club and also hang about to be taken out by a man without any sense of hypocrisy, because to her both types of amusement are equally right. Boys of thirteen and fourteen who are restless at school or bored at work and unrestrained at home take to pilfering and house-breaking. If they are caught they are brought before the magistrate of a juvenile court. Once they get there the whole treatment which they receive is concerned with their own welfare, but they find themselves in the court because they have committed crimes against property. Boys out-number girl delinquents by four to one. For just the same reasons as the boy takes to pilfering the girl takes to lipstick and makes a determined effort to attract a man. Both are equally "natural" outlets for thwarted and mis-directed high spirits, but, because the girls' outlet does not include any attack on property, society takes no action until she has actually run away from home or been brought to court by her parents as out of control. Neither the bar-tender who sells her a drink although she is under age, nor the man who takes her out are responsible for her. If her parents know or care nothing about her, is there nobody to turn her back from the course she is pursuing ? Women police have been able to do a remarkable work, but there are very few of them and the right type of candidate is not easy to find. What is needed is an overhaul of our attitude to juvenile delinquency which will put the emphasis on the care of the person rather than on the protection of property—and very difficult it will be to do so long as "freedom" is interpreted as the right of any person of any age to go to the devil if he chooses.

Another war-time task is the removal, so far as the churches are able to make their influence felt, of suggestions of promiscuity. The methods of instruction in the avoidance of venereal disease which are used in the army have come under a fire of criticism. They imply that a man is likely to be promiscuous and that he must take steps in advance to protect himself. It seems to me quite useless to single out this form of suggestion from the multitude of other forms which surround us to-day. The attack must be delivered all along the line, on stage turns, on the penny peeps at the back of fun-fairs, on the salacious literature which respectable people instinctively avoid, but which is for sale in large quantities, on the type of commercial dance with its bar where there is absolutely no form of control. So many of us who go to church are surrounded by such high protective walls that we do not begin to realize what is going on.

CHRISTIAN TEACHING

The picture is grim enough, but it is wholly incomplete without one exceedingly important fact. The human spirit sickens and revolts from a life in which sex is so blatantly dominant, and in which a person is reduced to a mere body. Among women in particular the assumption that she is fair game, which so many men make, produces a reaction of pride and withdrawal. The girls on a certain gun site told a visiting chaplain that since only one man in twelve could be trusted to take them out for an evening's enjoyment without taking advantage of them, they were sick of men and wrote them off as beasts. There is evidence that the number of young women who write men off in this way is growing. A sex war is not an impossibility.

Moral lectures cut no ice whatever. It is useless to tell young men and women that "this is the sort of thing that decent people don't do," or that "if everybody behaved in this way society would be ruined." The real battle is not about morals, but about the very nature of man and the meaning of love. What has been lost—perhaps one ought to say what has been killed by our mass society—is the sense that man is a spiritual being with an eternal destiny. The term "the facts of life" is universally used to mean the physical, biological facts about sex. It is quite true that there is even to-day a widespread and lamentable ignorance about facts of this kind, and an almost unbelievable number of "scientific" old wives' tales are gullibly accepted. To meet this we are seeing an enormous increase of purely biological teaching about sex. There is a naive belief in many quarters that if only all physical facts are known, often in great and quite unnecessary detail, a "common-sense attitude to sex" will be built up and every difficulty will be solved.

The idea that sex can be fully and rightly understood through biology, or even with the aid of scientific psychology, is a fallacy.

One has only to look at the "personal problems" column of any one of the many women's papers to realize how many people there are who know all about the biological facts and yet are bewildered even to the point of distraction about their relationships with the opposite sex. One short paragraph in one paper on the sex education of girls

produced 1,000 enquiries. The very existence of these columns is only one sign of a widespread desire for guidance, not only on what to do, but on how to defend a position which is felt to be the right one against someone else's "What's the harm in it?" People want to know what will make them happy, nor are they indifferent to the happiness of others. While they reject an authoritative black-and-white statement, there is an underlying feeling that there must be some kind of right and wrong about behaviour between the sexes, especially if one course can be shown to bring happiness.

We Christians have some facts of life to tell which even in the realm of sex are as important as any biological facts. True love, for which romantic passion is an unsatisfying substitute, is an activity of body and spirit unseparated from each other, and it can only be experienced by those who, whether they call themselves Christians or not, know and understand the Christian belief about man. This is news, the good news of a gospel of redemption from the confusion and unhappiness of our day. But is the Church systematically teaching men and women what human love expressed in sex relationship through marriage can be? The systematic teaching of young people, and especially of the young mother, is being done only in the most piecemeal fashion. I find myself asking: "Can it ever be done at all until the Churches sit down to a far more serious consideration of the place of women in the work of the Church?"

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